UNITARIAN WORD & WORK

DECEMBER
1916

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. Single copies, 7 cents; Subscription prices: individual subscriptions, 50 cents; in groups of 25 or more from one church, 40 cents each; 50 or more, 35 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

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Vol. 20 DECEMBER, 1916 No. 3

EDITORIAL

Experiencing Religion

WHEN Unitarians speak of "experiencing religion" they do not mean what was referred to by the old-fashioned revivalistic expression. They refer to an experience of the right life — life properly adjusted to God upon the one hand, and humanity upon the other. Thus, to experience religion is to feel at home in a God-inhabited world. In the old sense, one was supposed to have undergone a revulsion against actual or supposed depravity, and to have experienced a sense of having been saved from an impending doom.

Unitarians experience religion when they have found spiritual peace in the midst of life's tumults and trials.

THERE is nothing more interesting than the personal experiences of human beings. If it could be done without violating the sense of personal sanctity, some kind of an experience-meeting on the part of Unitarians would do much to popularize the cause. It is the personal experience that individuals are interested in. From what have you escaped? What enabled you to overcome? Was your help from without, or from within? What is the nature of the happiness that follows your spiritual triumph? Into what assurances of God's presence and the destiny of the soul have you been inducted? Such questions, if they could be answered, might go far to awaken interest in religious matters. It was the personal element, the revelations of personal aspiration and escape from spiritual death that gave the prayer-meetings for many years, their peculiar power. It is today the revelation of personal triumph over the diseases of the flesh that give popularity to the meetings of Christian Scientists.

THE nearest we can come to similar phases of religious expression, is found in the multitude of letters received from those who, having been trained in a theology which they were afterward unable to accept, or those who have been driven by an inner protest against error into atheism and non-belief have discovered a way to happiness through Unitarianism. Many of these letters are extremely interesting and it is with the hope that the readers of "WORD AND WORK" may get some faint idea of what is being accomplished in the Associate Department, that extracts from these letters are reproduced in this editorial.

The following letters are, in the main, replies to one of the circular letters which the Editorial Secretary sends periodically to members of the Associate Department:

1. "Your letter which to me seemed personal reached me a few days ago. Living as I do isolated from all people of our faith, it was indeed encouraging and comforting. For a number of years I have been receiving much and giving little. I take all the literature sent, read it, and pass it on to people whom I knew were looking for answers to puzzling questions.

"I thank you most cordially for your words of comfort and good cheer, and if the opportunity ever comes I mean to be more than an associate member of the Unitarian church. Until that time comes, I mean to do my duty wherever it may be, and keep my heart warmed by human sympathy."

2. "Your circular letter to Associate members is at hand. There is very little danger of my 'losing my head' over present conditions.

"I began life as a Methodist minister's son, and was trained for the pulpit myself. I found, however, so many things in the Bible that my reason and common sense could not and would not accept that I 'chucked' the whole thing overboard, and became a 'rank infidel.' I became 'converted' to Unitarianism through the instrumentality of the Post Office mission of Washington, D. C., by seeing their ad in the Pathfinder. You can have no idea of the load that was lifted from my mind when I learned that I could worship my Maker and retain my reason. My nearest Unitarian church is at Boise — one hundred and sixty miles away. I therefore became an Associate Member in order to have some connection with others of my new found faith.

"I was also fortunate in being able to attend the general conference in San Francisco last fall. I cherish the hope that my contributions of Unitarian literature to the Public Library here will result in enough 'conversions' so that we can form a society here in Twin Falls."

The following is a sample of the kind of letter which is rarely received at our office. Its frankness, however, is commendable: —

3. "Dear Sir: — You know I asked you to send some copies of your paper, and you sent them, and I received them in which I thank you very much, but I do not want you to send any more. I do not want your papers. It does not pay a Christian fellow to read every religious paper. I am a Baptist. I believe in regeneration. I have no time to read any of your papers, I have a Holmes paper that I like real well. Remember, I do not want any of your papers, never again.

"I believe you are good people. I will pray for you people. I would not subscribe for your papers, no, I would not, as long as I live I will not ask for any of your church papers, because I have no time to read them. You was kind to send me some copies. It mixes me all up to read every kind of religious paper.

Yours in Jesus,

. . . . . ."

4. "Your printed letter to my father, Dr. ——— received.

"Often I've heard my father express the opinion given in your letter in regard to the religious fanaticism and 'nervous hysteria' that follows invariably such upheavals and disturbing times as the present.

"He is sick — old — usually too blind and nervous to write — so I am writing for him to tell you how much pleasure and comfort he has found in his Associate Membership of the Unitarian Association, and in the helpful tracts sent by Miss Howard. Always without knowing it he has been a Unitarian in belief. He has never joined a church. I find our friends very anxious about his 'life beyond' because he does not believe in the Immaculate Conception, and the necessity of salvation through the blood shed.

"I know this literature has shown him the fatherhood of God, and the brotherhood of man, and the progress of man through God's love in a way he can understand. He is a 'missionary' — talks, reads and distributes the tracts after he has read them.

"Thanking you for your letter to him."

5. "Your circular letter of the 1st inst. to hand for which very many thanks. I heartily endorse your sentiments in reference to the superstitions that have sprung into existence as a result of this murderous and bloody war, but there is no doubt but that 'right' will win out.

"I am a Past Master Mason, and do not think I am giving away any secret of the

order when I say that the only necessary qualification for a man to possess to become a mason, is a belief in God; now Freemasonry is a very ancient order, how old, it is almost impossible to find out, so if the doctrine of the trinity is as essential as our opponents would have us believe, why is it not revered in this ancient and honorable order?"

6. "As an associate member of the A. U. A. I send most cordial greetings to you in response to your circular letter of October 1st. Surely we need to see with a clear eye and have an understanding heart in these days of turmoil and excitement, but our wonderful Unitarian belief is strong enough to carry us triumphantly through it all, if we will but let it."

7. "I have been a Unitarian in belief for a great many years and came to know it through correspondence with a lady of Providence, R. I., probably twenty-five or more years ago. I tell you this to assure you that you can not know how many are reached and helped through answering the ads, offering free liberal literature to those who want it."

8. "Your printed epistle of October is so full of sound sense, logic and reason that I am inspired to write and tell you how much I appreciate it, and all other things Unitarian.

"My love of things Unitarian is not hereditary, but educational; I was born and baptized and brought up in the strict orthodox faith of the Presbyterian Church. In my childhood I was the "star" scholar in a Presbyterian Sunday School and at ten years of age I could repeat the Short Catechism and the four gospels from memory, but I have always been of an inquiring turn of mind and inclined to ask why is this, thus. This inquiring disposition has sent me on many investigating tours among the religious literature of our country both orthodox and unorthodox, not stopping at the merely unorthodox, but penetrating the realm of the skeptic and the infidel; and just at a time when I had about decided that in point of reason and logic the infidel had the best of it, happily I entered the domain of Unitarian literature. Here I found that for which I was seeking. Something which appealed to the reasoning faculties of man and satisfied his moral sense of individual responsibility. Comparing the teachings of this liberal faith with the orthodox teaching that men must believe all things prescribed by orthodoxy or be forever lost, although it is a mental and moral impossibility for many to do so, and with the teaching of the infidel who while he drives away the terrors of the damned leaves nothing to satisfy the spiritual desires of those who believe in and seek for higher and better things. I felt that I had found a foundation sure, true and steadfast upon which I could build hopes for humanity as high as the finite mind of man could reach.

"When I first began reading Unitarian literature it seemed wonderful to me. I would get deeply interested in a book on certain lines of thought and it was so exactly what my subconsciousness had always told me was right that I could close the book and follow the writer's line of thought almost in his own words. Twenty years ago I began reading Unitarian literature and I am reading it yet. Four or five years ago I became an associate member of the Unitarian Association and I am proud of that membership; but, Mr. Secretary, I have never heard a Unitarian song sung, never heard a Unitarian prayer prayed, nor a Unitarian sermon preached — have never met anyone who was a member of the Unitarian church, although I have met those who were Unitarians and did not know it. So you see, Mr. Secretary, I am a Unitarian by faith alone. But thanks to our able writers and our energetic association officials through whom I have obtained literature, I am strong in the faith, and a firm believer in the Fatherhood of God, the Brotherhood of man, Salvation by Character and the motto, Onward and Upward Forever."

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — **Henry M. Williams,** *Treasurer*
Rev. Louis C. Cornish, *Secretary* — **F. Stanley Howe,** *Assistant Secretary*

Ministerial Personals

Rev. S. C. Beane, Jr., has resigned at the South Church, Worcester, to accept a call to Channing Church, Dorchester.

Rev. F. W. Smith has accepted a call to Montague, Mass., and Rev. H. C. Gale to Norwell, Mass.

Rev. W. M. Backus has accepted a call to Erie, Penn.

Rev. H. F. Lion has resigned at Berlin, to accept a call to Gardner, Mass.

Rev. W. W. Locke has accepted a call to the Barnard Memorial in Boston, and Mr. Albert Leavitt to West Bridgewater, Mass.

The past month has seen a number of installations. Mr. G. S. S. Kukhi was ordained and installed at Sandwich, Mass., November 3. Rev. D. M. Wilson was installed at Dover, Mass., on November 5, and Rev. O. B. Hawes at Newton Center, Mass., on the same day. On November 9, Rev. Charles Riedel was installed at Lancaster, Penn., and Mr. D. R. Lupton was installed at Louisville, Ky. On November 12, Rev. Otto Lyding was installed at the Third Church, Dorchester, Mass. Rev. P. H. Drake was installed at Christ Church, Dorchester, on November 19.

Buildings

The spacious and commodious new Parish House of the Church in Roslindale was dedicated on November 24. It will add greatly to the comfort and efficiency of the parish.

The beautiful new church of the Second Society in Brookline will be dedicated on December 3. This is one of the best specimens of New England architecture, an adornment to the town and a perfect place for the work and worship of the Society.

The attractive new church of the Society in Flushing, N. Y., will be dedicated on Sunday, December 10.

The First Church in Providence, R. I. celebrated on October 31 the 100th anniversary of the dedication of its fine old Meeting House. The First Church in Burlington, Vt. will have a similar celebration on January 7.

The church that has been purchased for the use of the Society in Oklahoma City was dedicated on Sunday, November 5. Rev. Ernest C. Smith and Rev. W. Channing Brown represented the fellowship of the churches and bore the greetings of the Association.

Appointments

During the past two months the speaking and preaching appointments of the President of the Association have taken him from Montreal, on the north, to Washington, on the south. He has attended the meetings of the Directors of the Association, of the Ministers' Institute, of the Boston Association of Ministers, of the Ministerial Union, of the Massachusetts Federation of Churches, of the Cambridge Association of Ministers, of the Unitarian Club at Boston, of the Trustees of the Barnard Home, and various other official gatherings. He has preached at Montreal, Can., at Bridgewater, Grafton, Millbury and Waltham, Mass., at the Bulfinch Place Church, Boston, and spoken at Dover and Fall River, Mass., Providence, R. I., Schenectady and Millbrook, N. Y., Washington, D. C., and presided at the Mohonk Conference, Mohonk Lake, N. Y. On Sunday, December 3, he will be in Ithaca, N. Y., and on Sunday, December 10, in Chicago with visits during the intervening week at Meadville, Penn., Canton, Ohio, and other places.

On November 6, the Secretary, Rev. Louis C. Cornish, spoke at the Church of the Disciples to the Men's Club; on the 12th, at the Church of the Disciples; on Friday, the 24th, at the First Parish in

Hingham; and on Sunday, the 26th, the Church in Pepperell had a union meeting.

The Secretary has tried to keep count since September 18 of the number of interviews which he has had with people seeking information on one and another question. Obviously the number does not represent all different people, but merely the total number of interviews. On November 20 the number had reached 487.

In the past six weeks Mr. Saunderson, who has charge of the work of "Liberal Evangelism," has spoken at Tyngsboro, Mass., (North Middlesex Conference); Watertown, Mass. (South Middlesex Conference); Hudson, Mass. (Worcester Conference); West Roxbury, Mass. (Norfolk Conference); Braintree, Mass. (Plymouth and Bay Conference); Fall River, Mass. (Channing Conference); Walpole, N. H. (New Hampshire Conference); Plymouth, Mass. (Universalist and Unitarian Ministerial Associations); and at Millbury, East Lexington, Fairhaven, Channing Church in Dorchester, First Church in Somerville, Concord, Newton, Channing Church in Brookline, and at Manchester, N. H.

Journeys

Field Secretary Brown has continued his visits in the Rocky Mountain Department. He has conferred with our fellow-workers at Pueblo, Colorado Springs, Denver, and Fort Collins. He then went on to Salt Lake City, Utah, returning to Pueblo. He then goes to preach at Wichita, Kansas, on December 3.

Rev. E. C. Smith, in connection with his visit to Oklahoma City for the dedication of the new church, preached and spoke at Wichita and Lawrence, Kan., and Kansas City, Mo. Rev. L. M. Birkhead, of Wichita, is to hold a week of mission services at Denver, beginning December 3. Rev. R. E. Connor is to spend December visiting churches in the South. He will go direct to Jacksonville for December 10, and his appointments then take him to Jacksonville and Pensacola, Fla., New Orleans and Shreveport, La., Dallas, Texas, and thence to southern California where he plans to spend the winter.

Rev. F. M. Eliot, of Cambridge, has accepted a commission from the Association to visit the college town centers in the middle West during the month of January. His itinerary is now being arranged. It is probable that he will be able to promote the work among the young people and the students at Ann Arbor, Evanston, Madison, Iowa City, Urbana, and Ithaca, and to visit other churches along that route.

Department of Religious Education

Another manual in the new Beacon Course has appeared and is now on sale. It is Miss Frances M. Dadmun's *Children of the Father*, for pupils eight years of age. Already expressions of delight with the lessons and the artistic and beautiful handwork for pupils are coming in. The book is bound like its predecessor in the Course, by the same author, and there is a certain uniformity running through the two manuals. The material is progressive, however; the second book draws a little more fully upon the Bible for its stories, and in the treatment the demand upon the attention and co-operation of the children is a little greater. The expressional work for the pupils is correspondingly an advance upon that provided for *Living Together*. The teacher's handbook sells for 75 cents, and the handwork for pupils, illustrating and enforcing each lesson, on cards in an envelope, and having covers and cord for binding, sells for 50 cents per set. The colored crayons are 5 cents extra, or 50 cents per dozen.

Our schools may now be regarded as well equipped for the instruction of pupils whose ages range from six to ten, as with a little adaptation Miss Dadmun's two books will be found satisfactory for these classes. Dr. Grace E. Marshall's manual for pupils six years old is, however, approaching completion, and may with confidence be expected during the current school year. The material for this manual is all in hand, but the teachers' suggestions await completion.

Dr. George R. Dodson's book entitled *The Sympathy of Religions* is now in final

page-proof and only awaits press-work and binding. It should, therefore, appear in a few weeks. Repeated readings of this work, in manuscript and proof, move one to admiration. It will, without doubt, take its place not only as a supremely worthy manual in the Beacon Course but as a notable contribution to the literature of religion and the religions. While intended for the age of 20, *The Sympathy of Religions* will furnish adequate study-material for adult classes of all ages. It will also be a delightful book to read aloud by the fireside, and a rewarding work to ponder in the study. It does not stop with telling about religions, it gives their substance and throbs with their spirit. Dr. Dodson has here done a piece of work that will reflect credit upon our ministry, and will help to place our teaching-material for religious education in a front rank.

The Committee on Bulletins has presented the material for five new numbers in the series. The first of these is now in type and will be ready for distribution by the time this number of WORD AND WORK appears. It is written by Rev. Earl M. Wilbur, D. D., President of the Pacific Unitarian School for the Ministry, and is entitled *What Makes a Successful Sunday School.* The remaining four bulletins are so far advanced that their appearance may be expected very soon.

It has been decided to issue leaflets dealing with problems in religious education of such size as to be conveniently enclosed in a letter. The first of this series will be by Rev. William I. Lawrance and will deal with the foundation of a small working library for Sunday-school officers and teachers. These will be furnished without cost to all who wish them.

Department of Social and Public Service

Social service work naturally falls into a threefold classification. There is the personal service, which every Christian is bound to render if he is remotely true to his profession. There is community service, which requires that Christians and churches of all names should work together for the common good if much of substantial value is to be accomplished. Such work may very well be promoted by the local federation of churches wherever there happens to be one. Then, finally, there is the immensely important work of shaping and moulding public opinion in respect to great moral questions which ultimately call for action on the part of State Legislatures or the Federal Congress.

Such a question as this is the reorganization of the world after the close of the great war, and this should appeal especially to the churches. Lasting peace, when it comes, can be based only on mutual confidence and goodwill. The churches have been denounced because they had not developed the friendly spirit among the nations which would prevent the outbreak of war. They may be deserving of blame, but they had not been wholly unmindful of their responsibilities. The Christian conscience had been awakened. The war began August 1, 1914. On that very day eighty delegates representing the churches of many countries met in Constance, Germany, to discuss the duty of the churches to promote better international relations. They could not avert the tragedy, but they did begin to prepare for the future. On August 3, the conference was obliged to transfer its deliberations to London, and there, on August 25, was formed the World Alliance for Promoting International Friendship through the Churches. Ten National Councils of the Alliance have been formed; nine in Europe, and the United States. Forty-two denominations are represented in the American Council, the Unitarian churches by Reverends Charles F. Dole, Jenkin Lloyd Jones, Francis G. Peabody, Charles W. Wendte, Edwin D. Mead, Esq., Honorable William H. Taft, Frank F. Williams, Esq. Ten denominations have appointed commissions to act in co-operation with the Alliance in developing the work in their respective communions. Under authority given at the Annual Meeting of the Association, President Eliot has appointed, as members of the Unitarian

Commission, Reverends James A. Fairley, Elmer S. Forbes, Francis G. Peabody, Honorable Marcus P. Knowlton, Dr. Charles H. Levermore, and Professor Anna Garlin Spencer.

The object of the World Alliance has been stated thus: "Inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relations between the nations, so that along the path of peaceful civilization they may reach that universal goodwill which Christianity has taught mankind to aspire after."

So far as the United States is concerned the establishment of friendly relations between ourselves and other nations is very closely connected with our immigration policy. We cannot hope to keep the friendship of the rising powers of the East unless we make our policy square with our professions. Our first duty as citizens and Christians is to learn the facts and then set ourselves to make our influence count for justice and righteousness. That we may bear our part in this work, a Social Service Bulletin is now on the press, written by Dr. Sydney L. Gulick, American Secretary of the World Alliance. It presents a singularly just and reasonable reform of our immigration policy, shows the relation between our policy and world peace, and offers a four weeks' course of study of the whole question. This course should be widely used by Bible classes, Alliances, Men's Clubs, Citizenship classes, Young People's Religious Unions. Besides this, the Secretary of the Department will be glad to speak on the subject before any of these organizations. A great responsibility in this matter rests upon the churches. Let us not fall behind our brethren in doing our share.

Services at King's Chapel

Noon-day services in King's Chapel began for their fifth season on November 1, and will continue until Easter. These devotional services are becoming more widely known and appreciated every year. Last year over 12,000 people, a large proportion being men, attended, and gained inspiration from the half-hour in this beautiful historic Boston church. These services give an exceptional opportunity to the people of Boston and vicinity to hear many of the finest preachers of the present day, as ministers from far and near, and from all denominations, help in their conduct. The service consists of a period of organ music, followed by a ten-minute address, and ends with a hymn. An entirely musical service, with Malcolm Lang, Organist of King's Chapel, at the organ, occurs every Saturday.

Wanted: Six Organs

Recently we were notified by the executors of the estate of Mr. John A. Waterbury of Saratoga Springs that he had arranged to have his cabinet organ sent to any church or Sunday School which could make use of it. The announcement of this opportunity has brought to the Secretary of the American Unitarian Association six applications. Mr. Waterbury's organ can fill only one need. May there not be in your parish a good cabinet organ not in use, that would be suitable for chapel services or Sunday Schools? We should welcome the opportunity of placing these organs.

The requests that have come in are interesting. Here are brief quotations from these requests.

The first comes from an isolated Unitarian church far from New England. "Our little church," the letter reads, "is very much in need of an organ. We are using a little reed instrument with only three stops, which we have had for about forty years, and it is almost worn out. It wheezes so that we are almost ashamed to use it. We have been wondering how we could ever get another. Perhaps if we had a better organ our services would be more attractive."

Another letter from an old First Parish in an ancient town in Massachusetts says: "Ours is a wretched instrument, quite worn out. Could we secure Mr. Waterbury's organ for our Sunday School?"

Another appeal is from an earnest church at the gateway of a great university, which is making a splendid effort under most able leadership. The letter says:"We could make use of an organ to great advantage in the Primary Department of our Sunday School."

One more request and this is of particular interest because it comes from a member of the new society in Norfolk, Va., the great growing seaport community where we have fortunately made a splendid beginning of what we believe will be one of the strongest of our churches. Quite recently the church in Charleston, S. C. gave to this church its sweet-toned church organ. This is in the auditorium of the rented building. The Sunday School is held in the adjoining parish rooms, and the Kindergarten class, which numbers some twenty children, has been held in the rooms on the second floor. The teacher of the Kindergarten class has been working for some time to raise the money to purchase an organ, but in view of all the pressing demands upon this new society obviously the purchase of an organ is a very considerable undertaking. There is no place where a gift of this kind could be used more advantageously, or where it would be more appreciated.

The unused equipment of various kinds owned by people belonging to our fellowship is amazing in extent and variety. If only we could bring the demand and the supply together! Will you make this appeal your personal concern and try to secure for these churches the gifts of a few of the many unused cabinet organs which the members of our parishes possess?

Report of the New England Field Secretary

Since the last issue of this magazine the Secretary has preached at Laconia, N. H.; Marlboro, Stoneham, Millbury, Whitman, Medfield, Mass.; Sanford, Maine and at the Church of the Unity, Springfield, Mass. At Marlboro he preached the installation sermon for Rev. Charles F. Potter, and at Whitman for Rev. Edward L. Houghton. In addition to preaching engagements Mr. Nobbs has visited and spoken for the Worcester Conference, held in Hudson on October 12, and attended the Norfolk Conference at West Roxbury on October 18. He also was called in conference by the Missionary Council of the Connecticut Valley at Holyoke on November 1, when plans were made for a vigorous work this winter.

Mr. Nobbs also spoke at the Women's Alliance of the Quincy Church on the 25th of October on "The Pilgrim Spirit," after having attended a forenoon session of the Plymouth and Bay Conference at Braintree. He also spoke at the Gentlemen's Night at North Easton on November 14, and at the Parish Supper of the Church in Winthrop on the 15th.

The Secretary has visited Sudbury where we have an old parish church but a diminishing number of people, and in company with Rev. Carl G. Horst of Wollaston he has visited one or two of the growing districts of that region to see what possibilities there might be of getting a site to be occupied at some future time by a Unitarian church.

In one place Mr. Nobbs' visit was in connection with the canvass to raise the church budget. Later reports indicate that the canvass was successful. In several places the visit had to do with conditions raised by a divided mind in the church. In Laconia, N. H. the church occupies one of the most valuable business sites in the city, and the problem there will be to either sell and build in a residential district, or to make such use of the church property as will result in bringing in a much needed increase of revenue. In Sanford, Maine, the problem of a church building is still the vital one. If that can be solved there is no reason why the church should not go on to success.

In general there are a few things which need to be said. Some churches with which the Secretary has had to do during these past weeks, whose names are not mentioned in the above list, are suffering from the results of parsimony. They are not willing to be as generous and honorable in their church relationships as they are required to be in the other concerns of life, and so in some towns a very grave

condition exists. Ministers can hardly be expected to face not simply the ordinarily difficult tasks of church life, and also the meagre salary promised; but harder still the grudging fashion in which that salary is contributed, and the dishonorable way in which it is or rather is not paid, except by installments at infrequent intervals. Some churches need an enlargement of the heart and a finer sense of honor.

In some other cases there is a failure to grasp the meaning of the changing conditions in the town. The whole business of the church and its services is being conducted as was the case one hundred years ago, minus the power that numbers then gave. In two of the places there could be a new and successful start made if present conditions in respect to the church were fully made use of. In no single instance so far can it be said that the attendance at church is encouraging in regard to numbers. It is certain that unless our people feel more than they now do the worth of the cause, and feel it so that they support it more heartily by their presence and their example, and by their gifts, that in many an old town in New England the church must die and ought to die. In a few places under the vigorous leadership of the minister there is a better response being made, and more of a promise of a useful future. On the whole it seems clear enough that with the new grouping of our population, especially in the vicinity of the larger cities, the part of wisdom would be to select suitable sites in advance of the population, while the price of real estate is still reasonably low; and plan to begin a Unitarian church in good time, and not to defer it until all other denominations are on the ground and the possibility of a Unitarian church practically ended. It would be good to be once in a while forehanded in the matter.

Preaching Missions

The November WORD AND WORK gave the program of a series of meetings for liberal evangelism to be held on ten successive Sunday evenings in and about Boston. On some of these evenings, meetings have been held simultaneously in two, three or four churches, making seventeen in all. The attendance has been gratifying and the spirit of the meetings very encouraging. The final meetings of the series will be held on Sunday, December 3, in the Second Church, Boston, where Rev. Maxwell Savage, of Lynn, will speak on "The Sacred Duty of Preaching the Unitarian Faith;" and on Sunday, December 10, at the First Parish, Brighton, where Mr. Carl B. Wetherell and Rev. Frederick M. Eliot will be the speakers.

In the meantime, a call has been sent out from the officers of the American Unitarian Association to all of the ministers in New England, requesting them to use the five Sundays of December for the presentation of the evangelism of the liberal faith. Boston is in the midst of a ten weeks' revival, in which the theology is reactionary. The press all over New England is presenting reports of those meetings. It offers a peculiarly good opportunity for Unitarians to declare the principle of progress in religion and a reverent and constructive faith.

In the call to the Unitarian ministers in New England, they are requested to preach simultaneously the same subjects during the coming months. Briefly the subjects are "The Eternal Goodness"; "God's Fatherhood"; "Human Brotherhood"; "The Personality of Jesus" (Christmas Sunday), and on the last day of the Old Year, "The Progress of Mankind." Suitable texts and lists of carefully selected hymns for these simultaneous subjects, together with a list of appropriate tracts, have been sent to the ministers.

This is the most comprehensive plan for simultaneous meetings that has yet been put forward. In a good many churches these subjects will be used for special Sunday evening services. In other churches they will be presented on Sunday mornings. Careful plans have been made to obtain widespread newspaper publicity during this time.

Several churches have already begun special services to meet the present opportunity; in some cases a preaching mission being held for a week; in others

a series of special Sunday services covering a great length of time. At Attleboro, Mass., Rev. Frank A. Powell conducted a successful week of evangelistic services, ending November 12. Simultaneously, in two New Hampshire churches, (Manchester and Walpole) evangelistic services were begun on November 19. At Walpole, Rev. Charles R. Joy and Rev. Frank A. Powell divided the week between them. At Manchester, Rev. Henry Hallam Saunderson and Rev. Charles R. Joy divided the week. Other churches in New Hampshire will follow a similar plan and a special committee of the New Hampshire Conference has been appointed to promote the work of liberal evangelism. In the Connecticut Valley Conference plans are being formulated to hold such evangelistic services in every church in the Conference simultaneously during the second week in January.

At Plymouth, Mass., the ministers of the Unitarian Plymouth and Bay Conference, and the Universalist ministers of the same region, have held a joint meeting to consider plans for meetings of liberal evangelism. The campaigns of the two denominations have much in common.

Publication Department

Annual Reports for the years 1904 and 1905 are needed if they are in good condition. Any person having a copy of either or both, who is willing to donate them, is earnestly requested to notify the Publication Department, 25 Beacon Street, Boston.

The New Hymn and Tune Book

During the past month the Fourth Unitarian Society of Brooklyn and the Unitarian Church of Calgary, Alberta, have installed the New Hymn Book. This makes a total of 141 Societies which have adopted this book in about two years and a half. We feel that this record is the best testimony which can be offered for the book, and shall be glad to confer with any Societies desiring suggestions for more speedily bringing about a decision on the important question.

The New Tract.

We are mailing this month to correspondents Tract No. 283, entitled "What May the Living Think of the Dead" by Rev. Horatio Stebbins. This tract should be ordered by number specifying No. 283.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

Aspects of the Infinite Mystery, by George A. Gordon; $1.60 by mail.

From the Human End, by L. P. Jacks; $1.31 by mail.

Hope of the Great Community, by Josiah Royce; $1.08 by mail.

Sunshine and Shadow, by A. Judson Rich; $1.10 by mail.

The Whole Armour of God, by John Henry Jowett; $1.33 by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

To Directors

The president of The Alliance asks each director, when visiting her branches to carry,

1. A copy of Word and Work.
2. The Manual.
3. The Code.
4. The Alliance Pin.
5. The Book plate.
6. A blank for vote for officers and directors.
7. Word and Work subscription blank.

Attention is called to the bazaar being planned for at Alameda, Cal., in co-operation with the Epworth Church and the Friends' Church. By such simple breaking of the barriers are women doing their part toward the much discussed church unity which is to do away with denominational jealousies.

Because of the larger allowance for traveling due to the income of the Endowment Fund the Recording Secretary has been privileged to visit some of the branches in the Middle West. The story of the trip must not linger over the cordial welcome everywhere extended to an officer of The Alliance nor the gracious hospitality offered nor even the fair cities seen under most favorable conditions, for the days were all wonderful, "the usual autumn weather," I heard with envy.

At Kansas City, Mo., I met a group of Alliance women who are giving their church devoted service. They meet together at the church every week. Their efforts are well seconded by a Junior Alliance that is doing enthusiastic work under the able leadership of Mrs. Dansingberg. A good report of the Sunday School was added and altogether a fine spirit of co-operation was manifest. All Souls' Church has a large field to cover. That it has made its influence felt was shown in a variety of ways, as by the fact that Mr. Dansingberg had just addressed the art department of the Athenaeum, a club of 625 members. Unitarian neighboring is not easy here. The traveler, minister or lay worker, who finds it possible to stop in Kansas City, will be sure of a hearty welcome.

In St. Louis there was a meeting of the Associate Alliance with representatives of the two St. Louis branches and those of Alton, Ill. It was indeed a social hour passed at the luncheon tables attractively laid by the Eliot branch. The meeting that followed was characterized by a keen interest in the doings of the Executive Board and in the general body. The Eliot branch has many committees, achieving great things. Mr. Day has but to ask — the response is prompt.

The next day a luncheon at the home of the director, Miss Taussig, brought together the officers of the four branches for a heart to heart talk of the problems of each and their relation to The Alliance. It was good to hear of the stand for community welfare taken by the Alton Church under Mr. Reese, who is greatly missed.

In St. Louis these were days of real "Unitarian excitement." Unity Church was preparing to begin its new house of worship. I saw the lot of land, excellently placed, I saw the

plan of the church, but best of all I saw the eager enthusiasm of the people, men and women alike, who are giving and working with the self-sacrifice that means success. This Alliance branch meets every week and its members work every day of the week for the cause that is dearest to their hearts. Dr. Dodson is giving a course of talks on Saturday morning at Washington University.

A visit to the Mission Free School of the Church of the Messiah showed that splendid institution in working order, boys and girls cleaning the rooms, the little tots in the spacious yard, one happy family learning many useful ways during their stay in this home for destitute and neglected children.

In Chicago at Unity Church I heard from Mr. Hawley the kind of sermon that grips the congregation, this is a man's word and testimony. I found a Sunday School teacher who teaches one class before church and a second class after the church service. Can many such be found? Another devoted Alliance branch and a wide awake group of young people contribute to the success of this church. The Alliance Travelogue was well received at an evening meeting, men and women expressing their interest and their enlarged view of the extent of the work.

A reception at the home of the Western Vice-president, Mrs. Chamberlain, brought together most happily members of the seven branches that constitute the Chicago Associate Alliance: Evanston, Geneva, Hinsdale, and four in Chicago. This Associate Alliance well officered, with well attended meetings, good programs and discussions, affords a wonderful chance to rally our forces. I am ready to believe what I was told, that everybody sooner or later passes through Chicago and that this is accordingly a great clearing house, and the more it is used the better will be our Unitarian business. The discussion of committee work at the Associate Alliance was vital and refreshing.

As a part of the Michigan Conference meeting at Kalamazoo the Michigan Associate Alliance had two sessions ably presided over by the director, Mrs. Fuller. A suggestive paper on Our Ideals by Mrs. Scheble of Toledo (included in the Michigan Conference) was followed by one on the Purpose of The Alliance by Mrs. Cushman of Detroit.

Then came reports from the branches showing a variety of conditions, all well understood by the director, and bringing forth a recommendation to ask the Conference to send ministers for occasional visits to the places where the Alliance branch continues to meet although church services have stopped. Mrs. Wilson, the Vice-president of the Middle West, added her word. Later the regular meeting of the Kalamazoo branch brought out many questions.

To Toledo, Ohio, where as in the other places women who are recognized leaders in many lines are serving their church with unwavering loyalty. They work for the community through the church, and were recently commended for their week at the Red Cross rooms where their record exceeded that of any other organization that had previously served. The Alliance is a part of the Federated Council of Women just formed of women from the different churches who are to meet to study Sunday School methods, mission work, and to get better acquainted. Again I heard of fine work with the young people, Mrs. Gould the leader. The pleasant Sunday afternoon once a month that attracted men and women last year is to be resumed. Mr. Gould reads from some author of note and tea is served by the ladies during a social hour.

As I sped homeward and thought of what I had seen, a few points stood out in clear relief: The proportion of men taking a vigorous part; the success of free pews with voluntary contributions for the support of the church; the resolve to make the church, not a hotel, but a home, with a free supper for the church family in place of several suppers to earn money; the story of many a civic reform and philanthropy started

by our churches and later taken over by the public; the presence everywhere of colleges, universities, normal schools, with the peculiar opportunities they offer; the experience of meeting new Unitarians whose words of appreciation of what the faith means to those who have been groping were a challenge; and the alertness, the courage, and the consecration of our workers.

CAROLINE S. ATHERTON.

Appeals

The attention of the branches is called to the four Appeals which have been placed before them annually for a number of years; Green Harbor, Massachusetts: Northumberland, Pennsylvania: Meadville Students and Pacific School Students. Also to our two appeals for foreign work, the Italian Mission and the Missionary in China. No new appeals have been presented to the committee this year but three of last year's appeals are still incomplete and the money is needed and would be especially appreciated if it could be given early.

Will not the branches therefore see that the appeals for Seattle, Washington; Ellsworth, Maine; and Hanford, California, receive an early and generous response?

No definite amount is asked for the War Relief but the calls for help are many and pressing.

This part of the appeal work, as well as the Italian and Chinese, is in charge of our International Committee.

The whole amount of money on the appeal list at present is far smaller than in recent years. It would be a result to be proud of if the Branches would see to it that the whole amount was contributed by January, 1917.

For the Committee,
ALICE REYNOLDS KEYES,
Chairman.

Executive Board

The regular meeting was held November 10, 1916, the President in the chair. In response to the letter addressed to Miss Bancroft by vote of the previous meeting the following was received:

"To the members of the Executive Board assembled at the meeting on October 13, 1916.

It is with great difficulty that I can find words to express my appreciation of the letter you sent me on that date. The work we are doing is a great work and we cannot emphasize the nobility of our cause too strongly, nor can we ever regret giving our best to the success of this sacred trust.

My interest has increased with my increasing knowledge of our fellowship and your co-operation has been greater than I had thought possible. I feel I have found not only supporters but real friends in the officers and directors, who will be a joy to my successor as they have been to me.

I really told you why now it seems to me best to have another come as your leader, who will bring you a fresh vision, a different point of view, a renewed enthusiasm, and a more urgent appeal to your reconsecration.

With keenest appreciation of your devotion and loyalty and the earnest hope that our work may prosper and grow more and more as the years go on, I am

Yours gratefully and affectionately,"

ANNA M. BANCROFT.

Mrs. Davis reported by letter the good neighborhood meeting at Rochester, New York, attended by 27 women of the Syracuse branch and representatives from the two Buffalo branches, Dunkirk, Ithaca, and Rochester.

The Treasurer again emphasized the need of money for Southern Circuit. A letter from Mr. Zastrow told of a busy month with much traveling in the Florida Circuit and a promising beginning at Tallahassee. Mr. Robinson writes of the needs of the people in his section because of the failure of potato crops and the poor fishing season. Clothing, overalls, shoes, etc., are needed at once and may be sent to Rev. J. L. Robinson, care of Capt. John Hill, Morehead City, N. C.

The Investment Committee explained the policy adopted in the investment of the Endowment and other permanent funds of The Alliance.

In memoriam have been placed the names of Miss Mary Louise Davis, Gloucester, Mass.; Mrs. Mary Chapin Warder, Brattleboro, Vt.; Mrs. Mary A. Bacon, Cambridge, Mass.

The resignation of Mrs. David E. Mitchell, director for Western Pennsylvania, was accepted with regret. That of Mrs. John W. Loud, vice-president for Canada was accepted with regret and a vote of appreciation of her long and faithful service on the board.

Miss Helen L. Wells of Newton was nominated to succeed Mrs. Walter Leith as a member of the Cheerful Letter Committee and chairman of Libraries.

Mrs. Frederick H. Tappan of Boston is chairman of the committee of arrangements for the reception at the Unitarian building, 25 Beacon Street, Boston, January 1, 1917.

Mrs. F. A. Powell spoke an earnest word for the college town work, telling from her own experience in the West of the importance of this chance to meet students and of the need of generous support of such churches.

Mrs. D. W. Morehouse spoke of her efforts as special agent of the Christian Register to increase the number of subscribers, to raise a fund for sending the Register to ministers of other denominations who would welcome it, and to obtain church news. Mrs. Morehouse will address Alliance branches briefly or through a program that will give the history of the paper, including the pleasantries, in an interesting way. Further particulars may be had at Alliance headquarters.

Miss Pecker is now in Peking, China, in the North China Union Language School, devoting her time to the study of Mandarin, and making good progress. She is to have regular duties with the Peking Social Service League. She can use to good advantage such magazines as are sent her.

The next meeting will occur December 8, 1916, when reports are due from the South and the Rocky Mountains.

The Junior Alliance

The response to the appeal to our Junior Alliances for money to furnish "The Junior Alliance Room" in the Tuckerman School has been very encouraging.

The first gift came from Marietta, O., and since then contributions varying from $1.00 to $10.00 have been received from Seattle, Wash. (University Church); Louisville, Ky.; Toledo O.; Richmond, Va.; Hinsdale, Ill.; Sanford, Me., and many Massachusetts Juniors.

Thus far about half the amount needed has been contributed. A full report will be given when the work is completed.

News from the Branches

Any church or society desiring a pulpit Bible is asked to communicate with The Alliance, Headquarters, 25 Beacon St., Boston.

The Parcel Post Committee of the Stoneham, Mass., Branch Alliance wish to thank most sincerely all those sister branches who helped to make their department so successful at the Fair held October 26.

The monthly Conference of Massachusetts branches will be held at Channing Hall, Boston, December 4, at 10.30 o'clock. The Rev. A. M. Rihbany will speak on Alliance opportunities with New Americans and Miss Maria J. Bacon will preside.

The New York League met on November 3 in the Church of the Messiah. The newly elected President, Mrs. N. J. Bishoprick, opened the meeting with words of greeting followed by the reading of a short poem. After the reading of various reports, the President gave an interesting account of the Anniversary Meeting held in Boston in May, at which she was a delegate. The collection was taken for the University Church of Seattle, Washington, Mrs. Sullivan making the appeal.

It was voted to instruct the President

of each Alliance to write a letter to Miss Bancroft asking her to reconsider her decision of retiring from the Presidency of The Alliance another year.

The speaker of the morning, Rev. Samuel R. Maxwell, of the Second Unitarian Church of Boston, was introduced and delivered a forceful address on *Spiritual Vision.*

The autumn meeting of the Associate Alliance of Northern California was held in Hackley Hall, Santa Cruz, on October 7, 1916. 47 members were present, representing the following branches:

Alameda, 1; Berkeley, 1; Oakland, 9; Palo Alto, 1; Santa Cruz, 13; San Francisco, 17; San Jose, 5.

After a bountiful luncheon, generously provided by the ladies of the Santa Cruz Alliance, the meeting was called to order by the President, Mrs. Lloyd Baldwin, and the members took part in the following devotional exercises:

Twenty-third Psalm, recited in unison. Prayer by Mrs. Shrout; Our Faith, recited; Hymn; Bond of Union, recited; Reading of the "Code for Alliance Women" by Miss Van Harlingen, was followed by a cordial greeting by Mrs. Barnard, President of Santa Cruz Alliance.

Letters were read from Miss Pecker, our missionary in China, describing her educational work among the Chinese women in Shanghai.

Mrs. Smith, for Unity Circle, Alameda, reported that they are doing their usual charity work and sewing. They have made some money by giving card parties. Mrs. Stewart, Berkeley Alliance, reported great activity and the members all willing to work. The 25th anniversary of the church had just been celebrated and the Alliance furnished a dinner for 250 people. They were preparing for a bazaar in co-operation with the Epworth Church and Friends' Church.

Miss Gorrill, Oakland Alliance, reported that they give $25 a month to their church and they had recently celebrated the 10th anniversary of Mr. Simonds' pastorate.

Mrs. Morrison, Palo Alto Alliance, reported that the shifting population of a college town made it hard for them to grow but they are doing well raising money and are paying toward the debt to the American Unitarian Association for their church building.

Mrs. Barnard, Santa Cruz Alliance, reported that they raise money by giving church suppers and pay the church choir and the janitor. Services are held every Sunday evening by Mr. Shrout of San Jose, whose ministry is deeply appreciated.

Mrs. Mann, San Francisco Alliance, reported prosperity and all busy working for the annual bazaar in November. The Sunday School is growing and Mr. and Mrs. Dutton have organized a Young People's Union which meets every Sunday evening at half past six o'clock.

Mrs. Watkins, San Jose Alliance, reported a good membership and doing well. They adhere to their plan of a free-will offering-box instead of bazaars to raise money; from the proceeds they pay their choir and other expenses.

The subject for discussion was "Religious Education" or "What shall Liberals Teach Their Children?" Mrs. Dutton led and the following members took part: — Mrs. Terrill, Miss Sharp, Mrs. Moulton, Mrs. Franklin, Mrs. Morrison, Miss Van Harlingen, Miss Leick, Mrs. Hohfield, Miss Williams, Miss Finkledye.

The Northampton, Mass., branch writes:

We had such an interesting afternoon on "Our Island Possession." Fifteen out of thirty present had been at the Isles of Shoals, eight of them this year, and these latter formed a little procession round the room, with lighted candle lanterns taken from a table in our midst. All took part in the "Candlelight Service" read from typewritten copies, for each one. There were reports from each of the three Unitarian weeks, one of the Sociological week, readings from Celia Thaxter's and Uncle Oscar's poems, a wonderful collection of pictures

shown, and ending with "Good bye, sweet Day" sung by a Smith College Senior who was at Star Island the past summer.

The members of the Lincolnville Branch Alliance wish to express their gratitude for the encouragement and help hitherto received from the sister branches. This branch will hold a sale December 14 to raise money to enable them to carry on the church work. Contributions of useful or fancy articles will be needed and appreciated. Address Mrs. Frances Calderwood, Loncolnville, Me.

The Roslindale, Mass., Branch are to hold their annual fair this year on December 7th and 8th in the form of a "Mother Goose Market," in the new Parish House, now nearly finished. They are busily preparing for this event, and are holding weekly All Day sewing meetings, attended by some fifty or sixty members, a committee of the ladies serving a delightful luncheon at each meeting. Last year a large sum of money was raised in a similar manner, and contributed by the branch to the Parish House Fund, and the proceeds this year will undoubtedly be given for the same purpose.

Help is needed for Revere. All New England branches which are accustomed to assist in the gallant struggle for maintenance of this old church are requested to send contributions as soon as possible to Mrs. Noyes, treasurer of The Alliance.

We are glad to call attention to the letter, which every branch has received, from the director for Western Canada concerning the Christmas postcards. These are to be sold for war relief and can be obtained from Mrs. William Bale, 120 N. Bench St., Galena, Ill.

Mrs. Pierce of Jacksonville, Fla. writes that they are planning much Post Office Mission work for the year, especially in Miami where there should be a Unitarian movement, and that they are to advertize in the local newspaper and thus push the distribution of tracts in the city.

The Committee on Southern Circuit Work asks each branch president to have read aloud at an early meeting of her branch the report of the committee on pages 55-56 of the Manual. Any branch which is willing to pledge an annual sum for five years, and which has not already done so, may obtain blank slips by applying to the treasurer, Mrs. Noyes, 11 St. John Street, Jamaica Plain, Mass. There is need not only of funds at the present time, but of an assurance of a definite sum each year, in order that the directors of the work may know the amount which the branches will provide before arranging the salaries of the ministers and other necessary expenses. Last year 153 of our four hundred branches contributed; this year it is hoped that all will wish to join in this important branch of our missionary work. Let no branch be deterred by the smallness of the amount it can send.

Appeals

Appeals stand as follows:

Green Harbor, Mass., preaching	$331
Northumberland, Pa., preaching	84
Meadville students	182
Pacific School Students	200
Italian Mission	230
Missionary in China	450
Seattle, Wash., University Church, furnishings	220
Ellsworth, Me., parsonage	81
Hanford, Cal., church furnishings	72
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. FREDERICK M. ELIOT, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

The Topic List, December

The Leadership of Jesus

The topics for this month form a natural preparation for the celebration of Christmas. The central thought, as suggested by the general topic, is that we look to Jesus, not as God, nor as our Redeemer by a miraculous transaction, but as our leader in the moral and spiritual realms. As we study his life, we can see how he led the men with whom he came into contact, and we can see the influence of his leadership on their lives; and from this study we can learn how to look to him for leadership, and what it means to be his disciple.

It may prove advisable to take part of the time at the meetings this month for the practice of Christmas carols, for the Christmas service, or for wait-singing on Christmas eve, which this year comes on Sunday. It sometimes proves a good plan to read aloud at one or two meetings some of the pieces of great Christmas literature, such as Dickens' "Christmas Carol," or Van Dyke's "Other Wise Man."

Try this month to make everything at your meetings bear some direct relation to the Christmas season. Have the reports from your friendly service committee read, and undertake some special work to make the Christmas season brighter for someone else.

December 3. How Jesus Called His Disciples. Read the passage as part of your service. Note the miraculous element in the story, and try to see how this element naturally grew up. The important thing is the simple way in which Jesus called his followers — from their daily toil, without any special preparation, just by the power of his persuasive voice. He used no threats or bribes; but he promised them a life of useful labor among their fellow-men. Read Edgar Lee Masters' poem "Simon Surnamed Peter," and sing Theodore Parker's hymn, "O Thou great friend."

December 10. His Warning to His Followers. Again read the passage as part of your service. Jesus did not try to deceive his disciples as to the character of the life they would have to live if they became his disciples. Over and over again in the Gospel-reports we find him warning his followers that they must be prepared for every sort of hardship if they wish to do his will. Discipleship does not mean a comfortable life, but a strenuous and often a terrible life. Those who have been his disciples have had to suffer all sorts of pain and contend against all sorts of odds. As an example, read Parkman's account of the death of the Jesuit missionary Jogues in Chapter XX of his "Jesuits in North America", and sing Samuel Longfellow's hymn "God's trumpet wakes the slumbering world."

December 17. Jesus' Conception of True Leadership. The important point is that Jesus placed the outward signs of authority in their right relation, and cared nothing whatever for any authority save that of a leader whom men would follow gladly and freely. Jesus absolutely rejected the use of force in commanding men's attention or allegiance, and rested his faith on the power of love to do everything — and more — than force could do. Read a passage from John Haynes Holmes' recent book, "New Wars for Old," from Chapter V., Section IV., and sing Whittier's hymn "He cometh not a king to reign."

December 24. Christmas Sunday.

This year the Christmas message of "peace on earth, goodwill to men" finds the world still in the midst of the great war, and any Christmas service must inevitably be concerned with the question of how the Christian ideals can be realized. Perhaps the best thing to do would be to read a passage from some recent book on the subject, or from some of the classical writings on war, such as Emerson's essay. Mr. Holmes' book has many passages that would be appropriate, although the point of view is, to some people, extreme. The best hymn for this year is Henry W. Longfellow's "I heard the bells on Christmas Day," with its note of trust in the final victory of the right.

December 31. *What Discipleship Meant to Paul.* Read the passage as a part of the service, and then have someone who has studied the life of Paul tell briefly the story of his life, and the meaning that discipleship of Jesus had for him. Remember that Paul probably never saw Jesus and that it was the spirit of Jesus rather than his actual presence that won him. Paul did not shrink from all sorts of hardships, because he believed that the work he was called to do was infinitely more important than any personal sufferance. He had the martyr spirit. Can you name any modern martyrs? Is there need for the martyr-spirit to-day? Where, and why? How can we get this spirit? Sing Whittier's hymn "Wherever through the ages rise."

The Topic List Useful

There is a constant demand for the new topic list which seems to fill a long-felt need. Helps and suggestions for the month appear regularly in Word and Work and in the columns of *The Register*. Most of the reference books mentioned may be found in the Alliance Lending Library to which every one has access, free of charge.

The Union-at-Large

Miss Almira E. Simmons, 34 So. Central Avenue, Wollaston, Mass., the Chairman of the Union-at-Large Committee, is desirous of getting in touch with all the Unitarian young people away from home, either in business, at school or at college; and she requests that the names of all such absentees, with both home and temporary address, be sent to her or to Miss Torr at headquarters. Will not the ministers in our churches or some of the interested friends send in the names of their absent young people?

Boston Federation

The fall meeting of the Boston Federation was held in Quincy, Mass., on Saturday, November 26, 1916. The afternoon session, at four o'clock, was given over to routine business, reports, etc., while the evening meeting, at half past seven, was held in conjunction with the evangelistic services for young people. Rev. Samuel M. Crothers, D.D. spoke in his usual happy vein on "What Must I do to be Saved?" The young people present appreciated his coming, turning out in goodly numbers to welcome him.

Evangelistic Services

The series of evangelistic services for young people began auspiciously in Winchester, on Sunday evening, October 22, in co-operation with the fall meeting of the South Middlesex Federation. Rev. Charles T. Billings of Belmont was the speaker, taking as his subject "What Do Unitarians Believe?" Two or more have been held each Sunday since, the series terminating in Brighton, on Sunday, December 10, at half past four o'clock.

While the initial meetings have been fairly well attended and the interest good, those who planned the series hope for some tangible results in the days to come. The general subject throughout has been "Liberal Evangelism"; and it was selected as one that should appeal to all liberal-

minded young people at this time,—to our young people, who are turning their thoughts to their own faith and the deep things of religion, seeking for some expression that these many speakers perchance have uttered.

We are counting on the young people as well as on the ministers and older friends for further encouragement during the next week or two. Try to attend the December services and take a group of young people along with you!

A Resolution

It may be interesting to note:

That the Board of Directors of the Young People's Religious Union passed the following resolution at the November meeting, relative to the resignation of Mr. F. Stanley Howe:

WHEREAS, in the resignation of Mr. F. Stanley Howe, the Assistant Secretary of the American Unitarian Association, the Young People's Religious Union loses an interested friend and fellow-worker;

BE IT RESOLVED, that the Board of Directors of the Young People's Religious Union desires to put on record its appreciation of Mr. Howe's courtesy and co-operation with the Young People's work during the past six years and to wish Mr. Howe success in his new field of labor. And

BE IT FURTHER RESOLVED, that a copy of these resolutions be sent to Mr. Howe and also placed on the records of the Young People's Religious Union.

The Extension Committee

For convenience, the United States and Canada have been redistricted and a supervisor is to be appointed in each district as soon as possible. The supervisor is sent instructions and literature: each one is urged to consider himself a missionary for the central organization in the organizing of new unions, the reviving of old societies and in co-operating in all possible ways.

The following named persons have so far accepted the position of supervisor for his district:

Essex — Rev. Maxwell Savage.

No. Middlesex — Rev. Oliver J. Fairfield.

So. Middlesex — Mr. Carl B. Wetherell.

No. Worcester — Mr. Elliot G. Wellington.

Pilgrim — Rev. Arthur H. Sargent.

Channing — Miss Edith R. Nason.

Eastern Maine — Rev. Percy E. Lyndon.

Western Maine — Rev. Charles R. Joy.

Meadville — Mr. Nelson J. Springer.

New York and New Jersey — Miss Mildred P. Ashley.

Southern — Mr. James E. Lenington.

North Pacific — Rev. Fred A. Weil.

Central Pacific — Mr. Charles H. Thompson, Jr.

South East New Hampshire — Rev. Henry G. Ives.

Anyone, desiring information about any one of these districts, would do well to consult the supervisor.

Field Notes

San Francisco, Cal. "We wish to report that we have been successfully organized and the prospects of the future are all that can be hoped for."

Yarmouth, Maine. The Young People's Religious Union's Hallowe'en Party realized over thirty-five dollars after all expenses had been paid. "We are now most happy to be free from all debt on the new chimney and redecoration of the vestry. Our most immediate need now is another piano for the vestry, and this may be undertaken by the Union."

Canton, Mass. "The Jenks Young People's Union has just appointed a committee to arrange about public entertainments during the winter. Among the contributions made last season by the Union were twenty-five dollars to theWelfare House, five to the Salvation Army, twenty to parish expense, five to a needy clergyman, and other objects."

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mr. Thomas H. Eliot, *Vice-President*, Lowell, Mass.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

"SOBER FIRST" POSTCARD CAMPAIGN

Please Help!

The Unitarian Temperance Society has voted to print each month a postcard setting forth the scientific basis of the present call for total abstinence, and the workings of prohibition in territory recently dry. These postcards are intended for *thinkers*, and the Society begs you to see that a committee is formed in your parish to send to the men of light and leading in your town or parish one of these cards every month. If this is not practicable, let them be slipped into parish notices asking that the recipient send them to a friend, or let them be placed in the pews. In every parish there should be some one who cares enough about this great cause to *push* it. Will you not send your name or the name of some one interested to us that we may organize this Postcard Campaign through every Unitarian Parish till it comes about that towns are literally *snowed* with these educational cards addressed by Unitarian hands. Please write to Unitarian Temperance Society, 25 Beacon St., Boston, Mass. Cost of 100 cards, 50c. Samples of cards follows:

ARRESTS

BEFORE AND AFTER CLOSING THE SALOONS

PORTLAND, OREGON

	1915—Saloons Open JAN.—JUNE	1916—Saloons Closed JAN.—JUNE
Total Arrests	10,040	3,047
Arrests for Drunkenness	3,047	716

SEATTLE, WASHINGTON

	1815—Saloons Open JAN.—JUNE	1916—Saloons Closed JAN.—JUNE
Total Arrests	10,152	5,444
Arrests for Drunkenness	2,272	1,577

These cards are designed to bring to thinking men the latest scientific facts and figures about alcohol and the value of closing the saloons.

Temperance Society, 25 Beacon St., Boston, Mass.

OLD MORTALITY and JOHN BARLEYCORN!

An investigation made from 2,000,000 policy-holders covering **45** American Life Insurance Companies shows:

1. Those accepted as standard lives but whose histories show occasional alcoholic excess in the past, had a mortality

50% in Excess of the mortality among insured lives in general.

2. Those who took two glasses of beer or a glass of whiskey a day, or their alcoholic equivalent of either, had a mortality

18% in excess of the average.

3. Those who indulged more freely, but who were accepted as standard insurance risks showed a mortality

86% in Excess of the average.

A book of unusual significance
by the author of
"A Far Journey"

ABRAHAM RIHBANY'S

THE SYRIAN CHRIST

There is unusual significance in this study and interpretation of Jesus Christ by a Syrian. As a prophet and a seer, Jesus belongs to all races and all ages, but in his modes of thought and life, and his methods of teaching, he was distinctly a Syrian.

Conditions of life in Syria have changed but little since the days of Jesus, and Mr. Rihbany's own experience and knowledge qualify him to throw fresh light on the life and teachings of Christ and on other portions of the Bible whose correct understanding depends to some extent on accurate knowledge of the original environment. For these common things, of an everyday life so unlike our own, are interwoven with the spiritual truths of the Bible; we must understand these conditions if we are to read it with full appreciation, and to get at the inner and vital significance of many passages in both Old and New Testaments.

Some of the important topics are the birth of Jesus, the song of the angels; the star of Bethlehem, filial obedience, the Last Supper, and the prayer in Gethsemane.

$1.50 Net; By Mail $1.60

AMERICAN UNITARIAN ASSOCIATION
TWENTY-FIVE BEACON STREET
BOSTON, MASS.

Meeting A Great Opportunity

¶ Today, as never before, men are searching the very foundation of religion—not so much in the destructive spirit as in a deep desire to know the truth.

¶ This creates an unprecedented opportunity for the nation-wide proclamation of the affirmations of our liberal faith. It is the "Good News" to uncounted thousands in America today.

¶ To meet this great opportunity the American Unitarian Association calls for largely increased contributions of money from churches and individuals. One hundred and twenty thousand dollars is the sum to be raised before May 1, 1917.

¶ To this are added $25,000 for the endowment of the Young People's Religious Union, $10,000 for Service Pensions and $5,000 for the Tuckerman School. This makes $160,000 for Unitarian organizations this year.

¶ The complete success of this enterprise calls for courage and generosity.